The Bombay Guardian.

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WEEKLY REVIEW.

—The Rev. Orby Shipley has for years been persuading himself that he could hold the doctrines of the Church of Rome and continue in the Church of England, but it has lately dawned upon him that in so thinking he was exercising his private judgment, a thing that he as a good Catholic had no right to do. He then judged that the Roman Catholic Church is the only Church which claims and visibly exercises authority, and he has accordingly seen it his duty to submit to her authority. After all, that which has guided him into the haven of Rome has been neither more nor less than an act of private judgment. The claim to authority is very easily asserted and is abundantly asserted by Popes in Europe and Popes in Asia, but the evidence that the Church of Rome visibly exercises this authority is exactly what is wanting. In our "Friendly words to Romanists" we pointed out that no man can determine that the Church of Rome is entitled to his submission without the exercise of private judgment; the very thing that he is called to renounce forever on the threshold of that Church. And Mr. Orby Shipley furnishes a striking illustration of the truth of our statement. Now there is a half truth in what is said by Romanists about the danger of trusting to private judgment. The minds of men are biassed by sinful tendencies and wherever a decision is likely to involve sacrifice, there will be an indisposition in the mind to admit the propriety of that decision. Now what is the corrective of this bias? The Romanist says, by putting yourself at the direction of the Church. But where and what is the Church? Many imposing bodies profess to be each one the church. All admit that God has given a revelation of his will in the Scriptures and when we consult these, we find that God has provided a different corrective for the fallibility of private judgment. He has declared his readiness to give his Spirit to them who ask him. And the church, as we learn from God's word, consists of those who are thus taught of God. "They shall all be taught of God" is the assurance repeatedly given by our Lord. If any man lack wisdom let him ask of God. That God teaches men through his servants, we do not deny, but they can only be recognized as his servants, as they keep his word, Matt. vii. 16. It is a good thing, however, that Mr. Shipley has seen his way to join the Church of Rome and that there is one Romanizer the less in the Anglican clergy. But day by day it is made evident that there are, no body can say how many, in the Church of England, who are simply there until they find it convenient to cross the Tiber. Mr. Shipley, in his farewell letter in the *Times*, says that there are numberless souls in that Church who both intellectually and in externals are Catholic, in his sense of that term. They are Romanists, but the process of unmasking goes on leisurely, step by step, and these candid souls claim to be Anglicans until the last shred of their disguise is laid down.

—The Report of the Bombay Scottish Orphanage read at the Annual Exhibition last Saturday, was of a cheering character. Since last April the commodious new quarters at Mahim have been occupied. The school closes with a total of 41 boys and 40 girls on the roll. The Educational Inspector says that the results of the examination, on the whole, are eminently creditable.

—We have been reading the Rev. Wm. Taylor's new book, "Our South American Cousins." It is the record of a visit paid by him to the countries on the Pacific side of South America. It is written in an off-hand graphic way. Mr. Taylor is a man of cosmopolitan sympathies; he takes an interest in men, wherever he finds them, and is never happier than when he can see his way to doing good among them. To read his book is very much like being in his society, his thoughts and observation are all so natural and so characteristic of the man. The state of society in the countries visited, is unlike any other, we should think; yet Mr. Taylor soon made himself at home, and soon discovered the kind of agency that was demanded. Abandoning the particular line of operations which he had in mind in going there, he rapidly formed a new one, better adapted to the circumstances, which he is still engaged in carrying out. This plan is a combination of educational and evangelistic agency; the leading men in the principal places visited by him, if not in all, entered into written engagements to support the men and women whom he would send to them from the United States. Since this book was written, he has sent to South America some twenty or thirty of these promised missionaries and the accounts received from them show that they have been heartily welcomed, and are finding good spheres of labour. A considerable amount of statistical information concerning the various states of South America is embodied in this volume. We shall extract a few pages to give an idea of the book.

—We are very glad to see the Bombay Christian Almanack for 1879, published by the Tract and Book Society, and recommend all our readers to get copies of it. It has been carefully prepared and is beautifully got up. The illustrations themselves are worth more than the cost, 8 annas. The materials for the Calendar have been kindly supplied by the Proprietors of the *Times of India* Calendar and Directory. The Christian Almanac consists of 64 quarto pages; it contains, besides that information which one expects to find in an almanac, a good deal of nice select reading with several pages of Missionary items and a forcible article on the Temperance Reformation.

—We have also much pleasure in calling attention to the *Dnyanodaya* Almanac for 1879, published by the Am. Mission in the Marathi language. This also is handsomely illustrated, and great care has evidently been bestowed in the preparation of it.

—There has been some discussion in our local papers regarding Tasmania. We are acquinted with an officer who retired from the Indian army not long ago, and proceeded with his family to Tasmania, with the intention of settling there for life. He was by no means one who had been spoiled for hard work by his long residence in India, and went to Tasmania with the expectation of roughing it. But we understand that he has found things vastly different from the representations that he received before he went there. It would seem that men who are practical and experienced farmers, in command of the best appliances, may hope to get a living there, but from what we hear, it is hardly the place for gentlemen of other professions, to retire to from India. Since writing the above we have seen in the *Deccan Herald* a letter from Colonel Angelo, narrating his experience of life in Tasmania. He says:

"The country as yet does not suit every class equally well. It is in my opinion the very best place in the world for the labouring classes; that is, I mean the ordinary day or farm labourer. Wages are high, living cheaper than in England, climate magnificent, and scenery beautiful. Gentlemen on small means can make their incomes go further than they would do at home, but there are few if any openings for, those who desire to supplement their means by work that gentlemen look for, except for doctors and clergymen, who seem to be wanted in some parts of the island; and then people coming here must consider whether they are prepared to sacrifice the many advantages of life in England."

—We have received a number of books that we shall take an early opportunity of noticing. Among these is a copy of the life of the Rev. John Wilson of Bombay, with which a very kind friend has favoured us. It is a volume of 650 pages royal 8vo. and is enriched with an admirable likeness of the subject.

—Our readers doubtless remember that some of the witnesses in the case of the Surat Editors, acknowledged that they had been badgered and coerced into testifying to what they knew not before the Magistrate. Before the Judge they so far recovered confidence in English justice, as to declare the facts in the case and the Judge received their testimony. Of course they in this way brought upon them the wrath of those whose unworthy proceedings they had unmasked, and it is very sad to think that these persons have at length triumphed. These witnesses have been tried at Ahmedabad for perjury, and have been sentenced, it is stated, to five years' rigorous imprisonment. This is a very solemn warning to those who venture to say in court any thing contrary to what they are instructed by the Police to say. But what frightful blot is thus thrown upon the escutcheon of English justice.

—The English troops are occupying Jellalabad, which they entered without opposition. Shere Ali has fled from Cabool with the Russian embassy, but this event does not seem to have hastened the pacification of the country. Jacoob Khan, the late prisoner, is on the throne, and will doubtless do his best to stay there, not by concession of the English, but in spite of them. With exception of the Nomadic tribes, which are really the curse of the country, the mass of the population seem rather inclined to the English rule.

—We are glad to mention the arrival of the Rev. R. Jeffreys, the newly-appointed pastor of the Free Church Esplanade, in succession to the Rev. Mr. Boyd who went home last year and who is now, we believe, preaching in Aberdeen. Mr. Jeffreys has been for some time, pastor of a church in the north of Ireland.

—Among the causes of regret in Bombay, at the close of the year, is the closing of that excellent and useful institution, the Medical Mission. This institution has been increasingly useful from year to year and nothing could exceed the earnestness and fidelity of Dr. Macdonald in its various departmen s It has been from the beginning in a good measure supported from home, and it is the failure of these home supplies that has necessitated the closing of the institution. Could one of our large missionary Societes do better than take up the work laid down by the Medical Mission?

—The Manager of the *Bombay Guardian* informs us that from the beginning of the year he intends to increase the size of the paper by four pages, and he hopes that our friends who can do so will favour him with advertisements, to enable him to meet the increased expense. We shall be very glad indeed to get a little more elbow room.

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SATURDAY, DECEMBER 28, 1878.

CHRISTMAS THOUGHTS.

"Art thou a king then?" said Pilate to the man of Nazareth. Jesus answered in the affirmative, and added, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice." This answer is very remarkable; first, in his declaring himself to be a king at the very moment when he was abandoned by all the world, and about to be put to an ignominious death; 2ndly, for the view of what constitutes kingship. How preposterous the answer appeared to those in whose hands he was, was shown by their conduct. They dressed him in a cast-off robe of royalty, put an imitation sceptre in his hand, and a crown of thorns upon his head. The idea of a king, and the spectacle of a man subjected to public scourging and crucifixion, are about as opposite to one another as any two things can be; and yet no king or Emperor upon his throne ever exercised such power as Christ has exercised and is increasingly exercising this day. Napoleon himself acknowledged this, in one of the conversations at St. Helena reported by his companions in exile.

A man cannot be said to reign, except he reign in the hearts of his subjects. If all that he can secure by his armies and his treasures is external obedience, if he cannot hinder even his courtiers, much less the people generally, from contemning him in their hearts, if, with all their professed loyalty, they prefer their own convenience, safety or pecuniary advantage to his, his kingship is a very imperfect thing. Another thing: all government that is not in harmony with the Supreme Government, is in so far forbidden, and is of the nature of rebellion, and is destined to terminate. In the second Psalm there is a solemn warning addressed to the kings of the earth to receive their instructions from the king whom God has set upon his holy hill of Zion, even from him over whose head was the inscription, Jesus of Nazareth, the king of the Jews. The death of the Son of God upon the cross was the means of revealing at once the failure of earthly Government, and the perfect sufficiency of the divine Government. Christ said. "I, if I be lifted up, will draw all men unto me." Men are alienated from God; without faith they cannot please God; in the way of their exercising this faith, is the life-long habit of sin, the consciousness of the deep demerit of their past rebellion, and the wrong ideas of God which their sinful hearts have palmed off upon them. Nothing under heaven but the cross of Christ could remove these obstacles. There we learn that God is love. There we make a full surrender of ourselves to the appointed king and Messiah, and consecrate our all to him for time and eternity. And it is by witnessing to the truth, that Christ subdues the hearts of men. To this end was he born. The truth revealed in his life exposes the falsity of man's ideas about God, about himself, about Government. At the cross of Christ our depravity is seen in its true character. But as sin hath reigned unto death, even so doth grace reign through righteousness, unto eternal life by Jesus Christ. Sin reigns by enslaving men to their own appetites and desires and evil habits. Alexander was a mighty conqueror but never could conquer himself, and on a certain occasion, stimulated by wine, killed his dearest friend. He that subdueth his own spirit is greater than he who taketh a city. The grace of God teacheth us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world; and not merely teaches, but brings to us the power whereby we can obtain this victory over our evil tendencies. Herein we see the peculiar kingship of Christ. Every one that is of the truth heareth his voice. Those who submit to this king, become themselves kings. He whom the truth makes free is free indeed. Christ is the truth and where the truth reigns He reigns, nor will he have to do with any Government that is not of the truth.

How many at this time are keeping Christmas by indulging in drink and by various forms of revelry, casting away even such poor restraints as they commonly observe. They take pains to show that they are not of the truth and know nothing of Him who reigns in the hearts of his people by grace. They are doing their best, these revellers, to misrepresent Christ and convey the impression to the world that the liberty which Christ bestows is a liberty to gratify our fleshly appetites. The liberty of the children of God is an emancipation from vain desires through the knowledge of an infinitely better good, the love of Christ. Men are to be made acquainted with the kingship of Christ by the victory which he gives us over sin and temptation. Jesus must reign until his enemies be made his footstool. The last enemy that shall be destroyed is death. Then every knee shall bow and every tongue confess that Christ is Lord, to the glory of God the Father. But what the world will learn in that day, effectually, believers now know, and they are bound to witness to the truth, to the utmost. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever.

INTERNATIONAL BIBLE STUDY.

January 5th, 1879.—*Luke* xiii. 22-30.

"Jesus went teaching and journeying." He did not stay in a place until all the people were converted; but having declared the message of God's love, he hastened on to give others the opportunity of hearing it. The glad tidings of the Gospel are for all the world and it is not meet that the servants of the Lord should be detained in one place combating the hardness of the hearts of the people, while there may be many in other places who would welcome it. The Gospel must be preached in all the world for a witness, before it can have complete ascendency any where. And if half the settled pastors of England and America were scattered abroad over the face of the whole world, preaching the word, the remaining half would see more fruit of their labour than the whole are now seeing.

"Are there few that be saved?" The man that asked this question was the representative of a great number now living who, instead of seeking to reach a position where they may be the means of effecting the salvation of others, lose their time in discussions touching the number of the saved, how it shall fare with the heathen, &c. The important thing is to be ourselves where we can be most helpful to our fellowmen. Instead of information the man receives counsel: Strive to enter in thyself. This is certain, that many will not be saved, and that among these many will be found who fancied that it was all right with them and that they were true followers of Christ. Agonize, put forth your utmost power to be saved. There are more impediments and mightier foes in the way than you imagine. That pride of yours, you do'nt know what a Goliath it is, and never will until you address yourself to its overthrow. That love of ease, you do not know what an enchanted castle it is until you struggle to get out of it. Your love of the honour that cometh from man, yes, from your brethren of the church, you little dream how sternly inimical it is to your salvation.

"Lord, Lord, open unto us" 25. This appears a fragment from the story of the ten virgins. How many in our churches are saying, "Lord, Lord" but when some one is wanted to go to Nineveh, the call of the Master meets with no response and it would almost appear that he had no servants. The expression Lord, Lord, in prayer, in conversation, in hymns falls very pleasantly from the tongue; he is even precious Jesus, Lover of my soul, dear, dying Lamb, and all that to some who regard him as a Saviour notwithstanding sin, instead of Saviour from sin; as one who absorbs all their obligations and virtually says, enjoy! of his bosom; you will have to answer to me for yourselves in the world, your future is safe. No man can call Jesus Lord who is not willing to do whatsoever the Master sayeth unto him.

"We have eaten and drunk in thy presence and thou hast taught in our streets." Something else needs to be added, and that the Master adds: Ye workers of iniquity. They belong to the same category addressed in Isaiah ch. i. Bring no more vain oblations; it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul hateth. Scarcely any of the families of earth can boast a higher antiquity. Are there few that be saved? There are many Jews that will not be saved. Take note of that; and there are many Gentiles who shall sit down in the kingdom of God, for the kingdom of God is righteousness, peace and joy in the Holy Ghost, and not hereditary privilege.

Last, first; first, last. Last in the regard of man, first in that of God, and *vice versa*. The Brahmins who claim to be incarnations of deity and think it enough for low caste people to creep as pigmies beneath the feet of this Divine colossus, will be no where in the day of the Lord, and of those whom they so greatly contemned many will be entrusted with the highest functions.

10,000 TALENTS.

In reply to a question as to our obligation to forgive one another, Christ spoke a parable concerning a man who was forgiven a debt of 10,000 talents by his Lord, and then pursued at law his fellow-servant who owed him a hundred pence. The first thing that strikes our attention in this is the great disparity between the amounts of the two debts; on the one hand, 10,000 talents, that is, several millions sterling, on the other, 100 pence, that is 5 or 6 pounds. The next thing is, the creditors; in the one instance, the master, in the other, a fellow-servant. In the third case, the pardon is revoked, because the pardoned man does not imitate the generosity of his master. Our Lord makes the application in these words: "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses." From this application we learn the unspeakable importance of understanding the meaning of the parable.

It is evident that the sum of 10,000 talents represents our debt towards God. It is what would be considered among men an extravagantly large sum, an incredibly large one, and it is evidently used by our Lord to show us that our trespasses against God are infinite, while any offence against ourselves is simply finite and not to be compared with our guilt against God. We have several examples in the Saviour's teaching of these studied contrasts; *e. g.* the mote in the eye and the beam in the eye; the camel and the needle's eye; the grain of mustard seed and the mountain.

An honest man wishes to know what his indebtedness is, and is distressed at the thought that he owes something that he is not aware of. No really honest man will wish to be deceived regarding his indebtedness to man or to God. Yet it is evident that the great majority of men are deceived as regards the nature of their sin against God. The expression "more sinned against than sinning" cannot be rightly used of any man except the man Christ Jesus. There is no man who is justified in considering any injuries he has received as for a moment comparable to the wrongs that divine justice has suffered at his hands. Modern thought takes no account of this; and modern thought shows itself to be of little account, because of its voluntary ignorance on this point.

God is the advocate of his creatures and his commandments are not simply the expression of your obligation, but equally the expression of God's concern for your welfare. For by the commandments God speaks to all the people with whom you are to have intercourse in this world and says to them, Beware how you touch the property of this my creature; touch but a shoe-latchet of his and I will hold you accountable for it. Beware how you cast a covetous look toward the wife

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it. Beware how you speak a word against his reputation; I will visit you for it. More than this. If you can do him good in any way and fail to do it, you must answer for it at my bar. And God has proclaimed that he will abundantly reward every one who comes to your help in the time of need. Are you not bound by most sacred ties to show fidelity towards One who compasses you about by such sublime defences? There is not an hour of the day or night in which you are not enjoying the benefit of this protection. You have better than an imperial body guard. To disregard the will of One who uses his authority to secure your comfort and well-being appears sufficiently base and odious. Now sin is estimated by the authority of the being whose laws are broken. There is no authority in the universe that can for an instant be compared with the authority of Him who made you and all creatures, and upholds all things by the word of his power. The 10,000 talents and the 100 pence represent the disparity between his claims and those of your fellow-creature, though the fellow-creature be an archangel.

Sin is also to be estimated by the goodness embodied in the laws broken, and we have just seen that these laws are amazingly beneficent. Fully obeyed, they would give us in the place of this sin-cursed earth a world-wide garden of the Lord.

Sin is also to be estimated by the results of transgression. Who can tell all that is resulting from the indifference that you have showed to the commands of God in ten thousand instances? Other men have been emboldened to make light of God's authority by your example, and it is by no means impossible that some who were thus emboldened are to day lifting up their eyes in torments.

Sin is also to be estimated by its tendencies. We will give our attention specially to this matter for it is one that is very little thought of. A kind providence may so order it that your act or word may be without particular results, but its moral character is to be ascertained by looking at the capabilities that are wrapped up in it. A man may strike a light in the cellar of a palace where the best men of the realm are gathered together, in the immediate neighbourhood of an open keg of gunpowder, and may do it with impunity, but the culpability of such conduct is to be estimated by the amount of evil that might have ensued. A man upon the look-out of a vessel laden with many precious lives, may sleep for a few moments and perhaps there, will be no other evil result, except that the man's habit of carelessness is strengthened; but we are to consider the terrible consequences that sometimes result from such carelessness, to know how culpable it is. You are occasionally visited with a feeling of pride and do not think materially worse of yourself because of it; but let us look at some instance in which a similar feeling has issued in deadly harm to many. When Rehoboam succeeded his father Solomon on the throne, representatives of the ten tribes waited upon him with a petition that he would lighten the burdens imposed by his father. The wisest of his counsellors recommended that he should grant them a conciliatory reply; but he listened to the advice of the younger men and returned them a haughty answer. The consequence [illegible] the true moral character of this feeling. Yet we may almost say that pride is universal in this world, and that scarcely anything is less repented of than this. Envy is not an uncommon feeling. You see a man whom you rate a good deal below yourself in merit, and he is honoured and prospered as you are not; you do not reproach yourself much for the feeling of dissatisfaction that springs up in your mind. But it was such a feeling that sprung up in the mind of Cain when he saw the offering of his brother Abel preferred before his, and the result was fratricide. Impatience may seem a very venial fault in your estimation but what disasters have been caused by it! An idle word reflecting on the character of another has frequently lead to life-long estrangement, even to homicide. If we wish to ascertain the nature of seeds, we do not cast them upon the highway, but sow them in suitable soil.

These considerations will help to impress us more deeply, (if the Spirit aid,) with regard to the truth contained in our Lord's parable; which is indeed the very truth that took him to the cross; for if God had looked upon sin as man the sinner looks upon it, he would not have given such a ransom for our deliverance.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I would like to make known through your paper, that the weekly services in the American Mission Chapel, Bendi Bazaar, held in connection with the Young Men's Christian Association, have been resumed. They are held at 8 P. M. on Sundays, to give an opportunity to Christian friends in sympathy with the movement to help by their presence, after the services in their own churches are over. Sankey's Hymns are used and a number of Christians are required to help in the singing.

The object of the Services is to provide for the poor of the neighbourhood a place of worship conveniently near to their dwellings. To most of these the nearest place of worship in the city is too far for them to attend comfortably and regularly.

H.

Dear Sir,—The Young Men's Christian Association held a Service of Song in connection with their Harbour work, on board the "Shakespeare," on Thursday the 12th instant. The promoters had prepared a programme of subjects and suitable hymns which they headed with the title, "The Journey of life." The subjects were, Prayer. Preparation. The Captain, The Compass, The Port, The Duties, The Storm, Safe, The end. Among the hymns were the familiar ones of "What a friend we have in Jesus" (the Captain); The Home over there" (the Port); "keep the lower lights burning" (Duties); "Dark is the night" (the Storm); "Light in the darkness, sailor" (Safe); &c.

The meeting was opened by prayer by Mr. Jacka, which was followed by suitable addresses in the order of the programme, by the Rev. Mr. Park, Dr. Partridge, Rev. Mr. Douglas (from Indore) and the Rev. Mr. Grieve. On the whole the service was interesting. Mr. Douglas dwelt upon the necessity of Christians sinking the idea of *duty* into that of *privilege*. He showed how misrepresented the joyous religion of Jesus was through Christians not realizing the fulness of Christ and rejoicing constantly in a sense of His indwelling presence.

It was pleasant to see so many ladies and others who had kindly come to sing. We were also glad to see so many seamen. We hope to see some more such services held from time to time, and as well supported. Will your readers please pray for these ministrations among the sailors.

Yours &c.

X.

[The above two letters would have appeared last week, but for an inadvertence. Ed. B. G.]

NOTICES.

Sunday school [illegible]

[illegible] Jeffrey will be inducted to the Pastorate of the Free Church Congregation on Sabbath the 29th Instant, at the evening service.

A New Year's Service will be held on New Year's Day at 11 o'clock A. M. in the Church, at which the Revd. Mr. Jeffrey will preside.

Order of Union Prayer Meetings to be held during the Week of Prayer.

Monday,	8, P. M.	Falkland Road Hall.	
Tuesday,	„	Free Church, Esplanade.	
Wednesday,	„	St. Andrews.	
Thursday,	„	Major Oldham's House, Girgaum.	
Friday,	8-30 P. M.	Gen. Assembly's Institution Kalbadevi, under the auspices of the Young Men's Christian Association.	
Saturday	8 P. M.	Baptist Church, Bellasis Road, Morning Neighborhood meetings.	
Wednesday	7-30 A. M.	House of Wm. Simpson Esq., Byculla.	
Friday	„ „	Free Ch. Mission House Girgaum.	

Services will also be held in the Native Christian Churches. These will be announced in next week's Guardian.

Epitome of News.

Saturday, December 12.

—*New Zealand Chr. Record*: There are two distinct references to the obelisks of Heliopolis in the Word of God, and so to Cleopatra's Needle. In Jer. xliii. 13 we read, "He shall break also the images of Bethshemesh, that is in the land of Egypt." The word Bethshemesh (House of the Sun) is the Hebrew name of the Greek Heliopolis and of the Scripture and Coptic "On." The word "images" is translated in the marginal reading, "statues or standing images." The Hebrew word is *mazzeboth*, the singular form of which, *mazzebah*, occurs in Isa xix. 19. It must be a fact of great interest to every devout mind that one obelisk out of the three pairs should remain *in situ* to point out the original position of the sun-god *Ra*, and to speak to the complete demolition of the "house of the gods"; that a second should stand in the metropolis of the Papacy; a third in the metropolis of Islamism; and a fourth, the greatest, although the most dilatory of these travellers, should in a time of such abounding scepticism take its abode in the metropolis of Protestantism, and be a silent reminder of the fulfilment of the prophetic word.

—*Christian*: "The Spanish committee of Geneva has issued its ninth circular, from which we learn that the civil statutes are less restrictive than formerly, so that a Protestant pastor, after procuring premises, can open them for regular worship simply by making a declaration. The police protect him too from interference when established, as has been shown both at Bilbao and at Cadiz. But the most conclusive indication of the growth of Protestantism in Spain is the fact that cemeteries for the use of Dissenters have so largely multiplied. The Censors also have allowed evangelical journals to pass, and a good many books and various tracts. Notwithstanding the certain prospect of vexation and discouragement, there has been much steadfast declaring of the faith, and the prospect for the future is brightening."

—The following facts concerning Mrs. Mumford and her work will interest our readers:—A Bulgarian teacher, who was formerly assistant editor of a Bulgarian paper, writes that—"Our whole nation honours and loves Mrs. Mumford for her bravery, heroism, and sympathy, in staying by our poor suffering people during their terrible troubles, to bind up their wounds, and give medicine, food, and comforting words." Mrs. Mumford writes that she has constant applications for more scholars. "My number," she adds, "is full, unless the Lord sends me more means. It wounds me to refuse these poor people, when I could do so much good to the nation through them, if I could gather them under my influence for a time. All my girls are from villages burnt by the Turks, and they fled leaving all behind them, barely escaping with their lives. My girls would have been kept at home, but for the fact that their parents could not afford them food and cl[illegible]ng. Gana" (her Bible-woman), sh[illegible] off for a two month[illegible] [illegible]ighbourhood, a[illegible]ficered down [illegible]ank of major by Europeans, or in one or two exceptional cases by men like Colonel Tahir Bey, a born Turk, who, however, learnt his work in the Irish and the Indian Police. Secondly, there is to be not merely a European assessor sitting with the tribunals of appeal for each vilayet, but on the proposition of the Sultan himself, a travelling assessor or inspector, who will give due notice of his arrival in each village, for the purpose of receiving complaints of the action of any tribunal, great or small, in its administration of a code. This code, will be printed and sold at a cheap rate for the benefit of those who can read or get others to read it."

—Sir Sam Browne reports that intelligence has been received of the flight of Shere Ali from Cabul, and that the Ameer has left Yakoob Khan regnant.

—Ex-president Grant is expected in Ceylon next month.

—In a breach of promise case Chick v. Macluffe, tried in the Common Pleas, the defendant was sen-

tenced to pay damages £400. The *Evening Standard*, in commenting on this case, says:—Mr Michael Maculiffe, Deputy Commissioner in the Punjaub Civil Service, is a ruffian, and has been punished accordingly, though we regret to say inadequately; and we only draw attention to the unsavoury case in which he was engaged as a warning to vain and thoughtless young woman. Maculiffe, while prowling about the streets, met a young girl name Alice Chick, and accosted her. She at first refused to speak to him, but he insisted on walking by her side, and thus began an acquaintance which ended just as might be expected. Alice Chick was a poor girl of 18, he a comparatively wealthy man. He seduced her under a promise of marriage, and as a compensation "recommended her to go on the stage;" and so remove what little responsibility he recognised as his. Maculiffe is in India, but it is to be hoped that his friends in that country will not fail to hear what sort of a man he is. The other day a young girl situated similarly to Miss Chick was seduced, and poisoned herself; and if Maculiffe's victim had done the same, he would have been morally responsible for her act.

—*Bombay Gazette*: We must not shrink from saying, though we do so with the greatest reluctance, that it is impossible now to acquit the Bombay partners in the firm of W. Nicol and Co., Mr. Maxwell and Mr. Hall, of having been conjointly responsible with Mr. Fleming for all that has happened. They must have known in 1870 that the whole of the capital of their firm had disappeared: yet year after year they went on sinking deeper and deeper into the mire of hopeless insolvency, and uttered no word of protest or warning.

—Correspondent of the same: "Living as I do in a district where a dozen of the best mills are situated, I cannot but feel how grossly misrepresented the condition of the mill hands has been, and how easy it would have been to refute the statements made. In my morning and evening rambles I meet daily the objects of this ill-timed sympathy, but I look in vain for the painful pictures of exhaustion and dragging limbs which we have heard so much about. Chaff and laughter, practical jokes, and animated conversation on the all-absorbing subject of the rupee, a general well-to-do look, contentedness, and a bright intelligence, the latter specially noticeable amongst the women, is what meets my eye. What a contrast this presents to the old listless and apathetic expression so universal in the faces of the same class in the days of no mills."

"Are the mill-hands worse off than the quarrymen and stone-breakers, at heavy and dangerous work from sunrise to sunset, the hide curers at their loathsome task, the dyers thumping away with their mallets through the live-long day in the midst of sickening odours, the wheat and seed cleaners in their penetrating dust, the wool pickers, the fish-women, heavily laden, running in their six miles daily?"

—*Bombay Gazette*, London, 29: "Mr. Walter, M.P., Lord Cottesloe, Colonel North, M.P., Mr. Henley, and other good churchmen in the diocese of Oxford, have just embodied in a memorial to their Bishop, complaints that the diocesan college at Cuddesdon is entirely under Ritualist influence—that the teaching staff consists of members of the English Church Union—and that the connection of the College with persons belonging to various "confraternities" is anything but satisfactory.

"The influence which the English Church Union [illegible] obtaining in various church organizations is [illegible] incident which occurred at the last [illegible] for the Prop[illegible] their qualifications. This Board [illegible] a candidate, Mr. Rivington, who had been [illegible] nated by the Bishop of Bombay. Instantly an outcry was raised that the candidate had been rejected because he was a Ritualist, and at the last meeting of the committee, after a warm discussion, the Rev. Outram Marshall, the organising secretary of the English Church Union, succeeded in carrying a resolution the effect of which is to exempt from the control of the board of examiners any candidate who has already been accepted by the Bishop of the diocese in which he is to work. The result of this decision, if carried into effect, would be to give to colonial and missionary Bishops an irresponsible control over the expenditure of the Society's money; and it is not surprising, therefore, that notice of motion to rescind the resolution has been given for the next meeting in February, and that the Bishops of Peterborough and of Gloucester and Bristol threaten to withdraw their names as vice-presidents of the society if the decision is not annulled."

Monday, December 23.

—A small joint expedition from Jamrud and Daka went out on the night of the 20th to Bazar to punish the Zaka-Khels, who have been the cause of most of the disturbances in the Khyber, and met no opposition. They destroyed some offending villages, and are now returning. Captains Goad and Powell have both died of their wounds.

—*Bombay Gazette*; Afzul Khan, Governor of Kandahar, having sent all his household belongings to Kabul, has been endeavouring to stir up a religious war, but with little success. The few men assembled are clamouring for food. There is much discontent in the city, provisions being difficult to obtain, as they are not exposed for sale.

—H. E. the Viceroy his returned to Calcutta.

—Captain Marryat, R. E., has received charge of the office of Manager of the Dhond and Munmar State Railway from Mr. Izatt. The latter gentleman goes to the Carwar railway line.

—It is stated that the Viceroy, on his late visit to Amritsar, in commemoration of the event and of the loyal gathering of the Sikhs at Lahore, presented a donation of Rs. 500 to the Golden Temple, and promised an embroidered cover to the sacred writings of the Sikhs preserved there. This does not seem to us inconsistent with the course pursued at Delhi at the proclamation of Victoria as Empress of India, where there was no recognition of God.

—The *Statesman*:—A curious fact seems to have been brought to light during the University entrance examinations last week. Candidates who present themselves for examination must fulfil certain conditions, and a certificate from the Principal or Headmaster of the school they have attended is therefore requisite. Now it seems that a number of fictitious schools have sprung into existence, of which no one knows anything beyond the fact that they send up candidates armed with the necessary certificate.

—*Poona Observer*: On Wednesday last two Dullalls named Chotoo and Soobhoo were sentenced by the Cantonment Magistrate to rigorous imprisonment, the former, being an old offender, to one year, and the latter to six months. It appears that they were both concerned in a transaction wherein a bunjaree named Sooka was instigated to sell his wife and two children to another bunjaree named Tookaram for Rs. 128. The bunjarees were sentenced to terms of imprisonment, the former to three months and the latter to six months.—

—The results of the famine test census in Mysore have been lately published, and we see that it was taken in 1,451 villages. At the last census in 1871 the population of these villages was 412,934, but the famine census gave only 294,126 inhabitants, or a decrease of 118,808, or 28.77 per cent. The Government estimate the total loss of life from famine in the province at 700,000, but if the same rate as that found in the above villages were applied to the whole province, it would give a loss of 1,445,442 inhabitants.

—*Times of India*: Yesterday morning, the Bishop of Bombay held an ordination service at the Cathedral, when the following gentlemen were admitted into holy orders:—Rev. Jani Alli, B A., of Corpus Christi College, Cambridge; Rev. H. E. G. Lateward, of St. Augustine's College, Canterbury; and Rev. C. Rivington, of Cuddesdon College, Oxford.

—*Lucknow Witness*: The South India Methodist preachers, who, to the number of twenty-six, were in session last week at Madras for their annual Con[illegible] many things to cheer them in their re[illegible] statistics pre[illegible] in these churches wo[illegible] year, and 290 less than that at t[illegible] ing, it will be seen that the contributions averaged just about Rs. 50 a member. In view of the fact, that very few of these are in anything like affluent circumstances, this must be called very generous giving. It presents an example to the M. E. Church in America, for there the average contribution is only about Rs. 20. It presents an example also to those state-supported churches whose pews are filled with men drawing high salaries, who yet sit satisfied to burden the toiling millions of heathen India to provide them with buildings and preachers."

There is one mistake in the above. Instead of the membership being 290 *less* than at the beginning of the year, it was 290 more.

Tuesday, December 24.

—The *Pioneer*; Jellalabad, Dec. 22nd.—Jellalabad was occupied by Sir Sam Browne's force at evenle this morning. The 10th Hussars, some of the Guides, I.-C. Royal Horse Artillery and General Macpherson's Infantry Brigade marched in.

—*Bombay Gazette*; "Vague and dismal rumours concerning the instability of a native merchant of vast business connections sent a thrill of consternation yesterday throughout the mercantile community of Bombay. The apprehended disaster, from the very uncertainty of its scope and character, seemed to be more disheartening than under other circumstances it would have been. The share market was seized with a panic; shares of almost all descriptions became a drag in the market; and business for the day was stopped. In the after-noon a meeting of the directors of the Bank of Bombay was held to see if anything could be done to stave off a commercial calamity which could not but be far-reaching."

"We hear that H. E. the Governor intends to do the Sind Desert before returning to Bombay, and that he and the members of his Staff who accompany him will probably spend Christmas in the Runn of Cutch and New Year's Day somewhere in the Nuggur Parkur districts."

—261 have matriculated this year, of whom 41 came from the Elphinstone High-School.

—11 more have been added to the list of victims in the outbreak at New Caledonia.

—19,695 persons were killed last year in India by wild animals and snakes.

—In Ratnagherry alone 75,899 snakes were killed last year.

—*Poona Observer*: On Saturday last the murder of a Brahman lad was committed at Wurgaun for the sake of two gold hand rings. He is the son of Govindrow Nagir, residing at Wurgaun. The murdered lad was about thirteen years of age.

—An Arya supplies the *Star* with the following apology for idolatry; "If one can represent the most High by the composition of three letters G. O. D., we do not see why the use of an image or an element for the same purpose should startle us. As G. O. D. is nothing but deformed lines invested by men with arbitary power of forcing every reader to pronounce them *God*, when these letters stand thus combined, so were the images and other hieroglyphics, having of course no intrinsic value, invested indeed with power, not less than the letters of any known alphabet seem to possess. When they (the ancient Aryans) said *O Agni protect us*, we do not see why should we understand that they invoked fire if we are not to understand that ink and paper are invoked, when we say *O God protect us*. If no one invokes those letters which constitute the word *God*, when they pronounce that word in their prayer, nor the sound uttered in bringing out that word, there is nothing that can justify us in charging the ancient Aryans with idolatry, if they invoked the most High by the word *Agni* and represented that word by that most useful element fire. In conclusion, it remains to be added that every nation, who appreciates the art of writing may fairly be charged with idolatry, if the ancient Aryans are considered guilty of it for appreciating these hieroglyphics."

The *Indian Chr. Herald* adds: *An Arya's* argument reminds us of the illustration used by a *Naiyaik* to prove the power of *mantras* even when not understood by the utterer. "Consider," said he, "the effect of the bare utterance of the meaningless particle "*Tu*" in the hearing of a Dog."

—*Bombay Review*: "The highhanded proceedings of some Kurrachee officials have given rise to a scandal very damaging to the prestige of the *sirkar*. Those entrusted with the conduct of the Afghan expedition, having been in sore need of camels, seem to have resorted to the hateful *impressing* system. [illegible] Civil officer on the spot is said to [illegible] traffic between [illegible] and Candahar by means of camel caravancy.

"According to a local paragraph in the *Gazette* one day this week, what appears to be a monstrous abuse of Judicial proceedings has been perpetrated at Ahmedabad. Four of the witnesses who gave evidence in the Surat editors' case—evidence which the just Judge accepted, though it showed that the witnesses had been coerced and subsidized by the police when in their clutches and whilst the charge was being heard before the special Magistrate—have been charged at the Ahmedabad Sessions with perjury and what not. The result is stated to be that these unfortunate men have been sentenced to five years' rigorous imprisonment. This statement seems almost incredible—for a more vindictive proceeding could scarcely be conceived. Unless this report can

be contradicted the gravest reproach must rest on the administration of justice in this Presidency, and on the Executive that permits the incident to pass over without enquiry and revision."

Thursday, December 26.

—A great scheme is now being prepared at Rome. An important weekly newspaper is to appear under the direct inspiration of the Pope. It will be published simultaneously in *five* different languages; its nominal editor will be Connestabile of Perugia, and the real one Monsignor Pecci.

—*Bombay Gazette*, on the Report of Public Instruction in this Presidency: The income at the disposal of the Director of Instruction is Rs. 1,72,137, "of which Rs. 1,21,955 is due to the agricultural cess"—that is, comes out of the pockets of the poorer classes. It is only just that the Government should see that this money is spent in educating these classes in primary education and not in giving a superficial varnish of culture to the richer shop-keeping classes. We are glad to note the following:—Any stagnation in primary education, any cessation of its growth would cause the utmost regret to the Government. It must therefore have caused the Government deep grief to have been compelled by stern necessity to write thus:—"The percentage of scholars upon the whole population is still extremely low, being only a trifle over one per cent." We gather from the Resolution the following painful facts:—"The falling off in the Arts or high education generally must cause anxiety; in middle not only have the numbers fallen off but also there are complaints of the deficiencies in the English instruction in these schools; and in primary the percentage of scholars upon the whole population is extremely low." Truly, Mr. Chatfield cannot be congratulated on the account of his stewardship. These are the fruits of his five years' administration.

—News received from Jellalabad states that the troops entered on the afternoon of the 20th. All the notables came out to meet them outside the ... is quiet there, and the inhabitants are ...

... was active in opposition to ... his followers.

... India ...

... Rs. 19,000 to be settled ... the Umball... Board ... tices ...

the enemy of the whereabouts of the British troops. One jemadar was placed on his trial for not giving information of the conduct of these men, and eighteen sepoys were tried for desertion. Hazrat Shah was sentenced to death by hanging; Shere Baz was found guilty of firing his rifle, but not with intent to give information to the enemy, and was sentenced to two years' rigorous imprisonment; the jemadar was condemned to seven years' imprisonment; and the eighteen deserters to seven, ten, and fourteen years imprisonment each. This morning, at eleven o'clock, Hazrat Shah was hanged in presence of the whole force.

—The Str. *Kashgar* with English Mails left Aden for Bombay Wednesday, 5 p. m.

—Captain Burton Asst. Agent G. G. Rajpootana, describes an extraordinary tregedy, in which eleven persons lost their lives at the village of Kishnasur, thirty miles from Bikaneer. A Jat named Mayaram had in his house a stone idol, which he and his family were accustomed to worship once a month. Four days before the tragedy took place, Mayaram commenced performing certain religious ceremonies. He danced frantically in front of the idol, and forbade people to visit him. After this, without any apparent reason, he wounded his son-in-law with a sword; severely beat his sister, because she refused to set fire to the house; and next seized her husband, threatening to kill him if he did not immediately adopt his Mayaram's religion. With the assistance of a few women, some of whom were wounded in the scuffle, Shera managed to escape. A neighbour was next wounded, as well as his son-in-law, Sadhia, a second time. He then killed a child three years old, the son of his elder brother. After this, the whole family, consisting of two men and seven women, appeared to become frantic. They stripped themselves and shouting, *Soargan chalo* ("come to heaven"), all jumped into a well close by and were drowned. The general impression is that Mayaram was seized with a religious frenzy, and that the other members of his family became so frightened that they followed his example.

—A Japanese man-of-war arrived in port yesterday.

to any components, or of being changed one into another. It is on this basis that all modern chemistry is founded, and should Mr. Lockyer's discovery bear the test of further trial, our entire system of chemistry will require revision.

—*Subodh Patrika*: The year 1878 will henceforward be a memorable year in the annals of orthodox Vaishnavism. One leader of the Vaishnavite community in the person of the Maharaj of Poori has been found guilty and sentenced to be transported. Another leader—the Maharaja of Nathdwar—a very sacred personage in the eyes of all followers of Vallabhacharya, has been removed from his *gadi* by His Highness the Rana of Oodeypoor with the concurrence of the British authorities for misconduct and oppression. His son a boy of 18 has been placed on the *gadi* and is now fighting in our local High Court for possession of the property belonging to the Nathdwar Gadi in Bombay. Bengal was the scene of a criminal trial. Bombay we hope will content itself with a civil trial only.

Miscellany.

—From an article by the Bishop of Gloucester and Bristol, in the *Princeton Review*:

The Bishop says that the three leading principles of "Tracts for the Times" were—(1) definite dogmatic teaching generally (2), especially as to the Church, her sacraments, and her ministers, and (3) fixed and unwavering opposition to the teaching of the Church of Rome. His lordship traces how, through the influence of Hurrell, Froude, and others, this latter principle became completely obscured, and he contends that the present principles of the extreme party are in no true sense a development of the great principles that marked the early stages of the Anglo-Catholic movement, but are simply the product of the morbid elements, which, through the influence of Froude and others less known, had contaminated the Oxford portion of the movement almost from the beginning. He maintains that Dr. Pusey failed to recognise these morbid and dangerous elements, while Dr. Newman has himself confessed, with his usual candour, that when speaking most strongly against Rome, he felt that he was bearing witness against a friend. "A... so

which preceded the still
tal day?
aught but the *pouring out of*
prophets had foretold, and which
d should follow His ascension?
is promise and the expectation of
at time, would have kept them
"upper room" waiting, watching,
ting. Their Master had told them
ld "receive power, after the Holy
me upon them." He bid them "not
rom Jersalem, but wait for the promise of
ther which" they had "heard of Him." So
ould only wait and pray, until the blessed time
e which was to furnish and strengthen them
or the great work that He had given them to do. It
was the "baptism of the Holy Ghost" which the
Lord promised they should have "not many days"
after He left them "alone, yet not alone." They did
not pray for all sorts of objects and all forms of
want or peril in that anxious week. They prayed for
THE BAPTISM OF THE SPIRIT.

We have a *week of pr* "not many days hence."
For what shall we pr Oh, shall we not follow
the programme of tha t week of prayer? Shall
we not concentrate th t and desire and expecta-
tion on the one plea petition for a baptism of the
Spirit? That cove includes every other spiri-
tual blessing. W doubt that if the Church of
God would "wit one accord" in the coming week
ayer, lift heart and voice in supplication for
ring of the Spirit upon all flesh"—setting
ordinate issue, and every narrowing
he request—that a Pentecostal blessing
? Let the hosts of the Lord besiege the
ven with importunate entreaty, and it will
so that the glory of God shall come forth
e whole earth.—(*N. Y. Evangelist.*)

PAINTING FOR ETERNITY.

BY REV. THEODORE L. CUYLER.

WHEN Apelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the picture of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture, will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or of faith can be added to it then. No guilty spots can be washed out then. The painting is finished forever!

Death frames the picture, and sends it on to the Judgment-day for Exhibition. Not a "private view" before a select company, but a public exhibition before an assembled multitude whom no man can number. For God will bring every word and every work into judgment, whether it be good, or whether it be evil. The picture of our lives which is presented before the "great white throne" will be forever unchangeable. If the canvas is adorned with deeds, however humble, for the glory of God, then the life-work will stand as an everlasting memorial of divine grace. If life was only spent for the gratification of sinful self, then the wretched picture of it will only be held up to "shame and everlasting contempt."

We may desire most intensely to alter the portraiture then, and to improve it, but the pencil and the [illegible] us; the hand will have lost its cunning forevermore. We may importunately beg and beseech the righteous Judge to give us one more opportunity. The irreversible answer will be, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still. He that is righteous, let him be righteous still; he that is holy, let him be holy still." Seeing that these things are true, what manner of persons ought we to be in all holy conversation and godliness?

When the noble Russell was executed as a martyr to freedom, he handed his watch to a friend who stood beside him on the scaffold. "Take this watch," said he, "for I have no more to do with *time*. My thoughts now are only about eternity." That utterance of the dying martyr is a word in season for us all. We pastors who are setting about the Master's work anew may well take note of the fact that we are preaching for eternity! Let every parent who reads this paragraph enquire of conscience "Am I training up my children not only for this world but for the world to come?" Let every man of business ask himself whether he is only aiming to fill a bag that is full of holes, or as God's steward is laying up treasures in heaven? Young friend, are you training yourself for self-indulgence, or for the immortal crown?

Upon the walls of a Catholic institution in Montreal, I saw, this Summer, this brief line—"Nothing is long except eternity." That was a motto for every pastor's study, and for the walls of every dwelling. Let us all write it up before us as on the arch of the heavens. Nothing is worth living for but eternity.

"Let the clanging bells of time
With their changes rise and fall!
But in undertones sublime—
Sounding deep beyond them all—
Is a voice that *must* be heard,
As our moments onward flee,
And it speaketh but this word,
ETERNITY! ETERNITY!"

(*N. Y. Evangelist.*)

THE WEEKLY PRAYER-MEETING.

BY REV. JOHN SPAULDING, D. D.

"Who that knows the worth of prayer
But wishes to be often there?"

TWELVE REASONS.

1. *It is a place of rest.*

Shutting the room-door puts the brakes on business and cares, and the change of employment induces a complete rest to the mind. A dreamy sleep rests the tired muscle, but spurs the tired mind into a more depressing weariness; while an hour of communion with God more completely reverses the wheels of activity, and rests the mental machinery, than anything else.

2. *It is a place of healthful thought and vital knowledge.*

Of thought that brings the needy soul in connection with an infinite and gracious supply, and of knowledge unspeakably rich and satisfying. There the soul is lifted up to know God better, and God comes down to fill the hungry soul with goodness.

3. *It is a place for quickening the Christian life.*

The atmosphere is charged with spiritual oxygen. It gives buoyancy to the heart and vigor to the pulse. It is like the breath of Spring upon the meadows—opening every pore to receive its inspiration, and pushing every blade and branch into beauty and fruitfulness. All but the dead are there quickened.

4. *It is a perfecting place of character.*

Character, like a plant, is a growth, and can mature only under favourable circumstances. It is also a work of art. The sculptor spends weeks and months in his studio on a piece of statuary. Every blow of his chisel tends to improvement—knocking off a redundancy here, making a prominence or depression there, and gradually rounding out the whole figure into life and beauty. So in the meeting for prayer the Holy Spirit applies truth as his chosen instrument—touching gently here and more severely there, till the character is changed into the same image from glory to glory, even as by the Spirit of the Lord. Some of the best specimens in the Christian gallery have thus been formed out of the roughest materials.

5. *It is a radiating point of the power of example on the world.*

One after another the attendants quietly enter the room, out of sight of the giddy and prayerless throng. But they are seen on the way. It is known why they go there. Conscience testifies that they are right. Candor declares them different from other people, and asserts that they are better than others—better in their example, better in their hopes, and better in their prospects. A sober judgment often so justifies their course, that the silent reflex influence of the humble prayer-meeting is more powerful than the most eloquent sermon. It radiates like light from the sun through the rifted cloud.

6. *It is a place of special mutual benefit.*

In the rocky bowl beneath a waterfall pebbles of marble, shale, and sandstone are smoothed and beautifully rounded by attrition. The improve and perfect each other. So in the prayer-meeting, where mind and heart, through the lessons of Scripture, the songs of praise, the fervent prayers, the hallowed associations, the brotherly sympathies, and the heaven-born hopes, joys, and prospects, act and react upon each other. Such attrition wears away little differences of temperament, opinion, conduct, and character; reveals most distinctly the essentials of doctrine and practice, and so contributes to the personal and common good as to make all the praying circle *one* in Christ Jesus.

7. *It is to the Preacher and Pastor a living source of encouragement.*

When other earthly springs run dry, this is unfailing.

Sometimes he takes the spiritual census of his flock, and finds worldliness, wickedness, and weakness everywhere. He reviews the matter and manner of his pulpit and pastoral duties. He finds that he has honestly aimed at preaching important and appropriate truth, and at fidelity in and out of the pulpit. He turns the glass of scrutiny upon himself; upon his motives, his desires, his acts; and while he wonders that God ever put one so incompetent into the ministry of the Gospel, he dares not wish himself out of it. Yet he feels discouraged. He looks heavenward. There is always encouragement above. He looks earthward, and the only spot where he can thank God and take courage is in the meeting for prayer.

8. *It is the place where the divine command is obeyed, and its great reward secured.*

"Not forsaking the assembling of yourselves together as the manner of some is." &c. Heb. x. 25. "In keeping of them—the commandments—there is great reward." Ps. xix. 8-11.

9. *It is the threshold of the door of salvation.*

Ever since the day of Pentecost it has been the prelude and pledge of revivals of religion. A revival is related to a prayermeeting as a stream is related to its fountain, or an effect to its cause. And so it must ever be so long as it is a principal in God's government to grant special blessings in answer to special prayer.

10. *It is a place where the lamps of piety are replenished with holy oil, and kept burning and bright; where the work of grace wrought in the heart by the Holy Spirit is renewed, and strengthened and confirmed, in the process of completion.*

A church without a prayer-meeting is a wintry graveyard at midnight; dark, cold, cheerless, and dead. And an individual unnecessarily, and willingly without, is a fit candidate for the undertaker's services.

11. *Scriptural examples warrant such meetings, and illustrate their value.*

Whether held by the river side where prayer was wont to be made, and where the Lord opened the heart of Lydia, a seller of purple, or in the house of Mary the mother of John, where many prayed successfully for the release of Peter from prison, or elsewhere, social prayer has ever been a great power for good; and it is forever true that *the Lord is nigh unto all them that call upon him—to all that call upon him in truth.*

12. *It is the place of Jesus' appointment for meeting his people.*

Where two or three are gathered together in my name, there am I in the midst of them. The appointment of two or three or more thus to meet, is also the appointment of Jesus to be there.

Thomas doubting may stay away, or reluctantly attend, but once there, with sense and faith confirmed, he will be no longer faithless, but believing; and will go away exclaiming, *My Lord and my God!*

"When life's bright scenes are all forgot,
Its golden visions passed away,
Memory will linger round the spot
Where kindred hearts have met to pray."

N. Y. *Evangelist.*

A NIGHT WITH LONDON THIEVES.

MARVELLOUS testimony was borne to the abiding power of the Gospel, in the course of a somewhat remarkable meeting, which took place on Tuesday week, in the Mission Chapel, Little Wild Street, Drury Lane. On the occasion referred to, a supper was given by Mr. George Hatton and his friends to about 400 professed thieves. Having frequently heard of the good work going on here, we were delighted to respond to the invitation to be present on this occasion, but were scarcely prepared for the scene which met our view on turning into the narrow street in which the chapel is situated. Outside was a dense mob, noisy and rough, clamouring for admittance; inside, the body of the chapel was filled by the most heterogeneous audience we have ever looked upon. On all the stamp of sin was set; and yet, had we not been expressly informed of the fact, we could scarce have believed that some were really thieves. Bright, intelligent faces might be seen here and there, raw country lads, withered old men, grown old and grey in crime, young men in the prime and vigour of life, and mere boys—all were represented in the throng. One thing they had in common—rags and misery; evidently all alike had found that "the way of transgressors is hard," and that "stolen ware brings no wealth."

We are curious to know how these men had been reached, and, on inquiry, learned that Mr. Wheatley, accompanied by a converted thief (of whom more

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ation), went boldly to some of the "thieves' kitchens," and there distributed tickets of admission to a "Free Supper." At one time this would have been dangerous work; even now it is a delicate matter; but the fact that they have the men's real good at heart is pretty generally recognized. 250 tickets had been thus given, but about 400 had managed to press into the chapel. Very cleverly were the non-ticket-holders picked out, and after those who possessed tickets had been supplied, something substantial was left to each of the eager expectants. The supper provided was no sham, but a thoroughly good meal, consisting of meat, plum-pudding, bread-and-butter, tea and coffee, etc., *ad libitum*.

Whilst the men were partaking, we learned a few particulars as to some of them. This comparatively young man, has already been *fifty-six* times in prison; that old man, whose features reminded us forcibly and unpleasantly of "Fagin," has spent by far the larger portion of his life in jail; that mere boy has been five times convicted of theft; while that rough-looking man had only been a day or so discharged from penal servitude. One young man had not tasted food for two days, and his case was, we fear, typical of the way in which many are, by the action of society, actually *driven to crime*. Convicted on some trivial charge, he was sent to prison there to form the acquaintance of criminals; on being discharged, he could obtain no work, as his character was gone, and thus, starving and exposed to temptation, he was, humanly speaking, *forced to steal*.

But while we have been reflecting, the men have finished supper, and are gathering in the body of the chapel. Very quietly they take their seats; and indeed great quietness and close attention was a marked feature of the evening. This evinces the good influence which has already been gained over them; as it must be remembered that one of the stipulations of the *invite* was, that no member of the police force, or "criminal investigator," should be present.

The Common Serjeant, W. T. Charley, Esq., M.P., took the chair, and gave out the hymn—"Tell me the old old, story." The men joined heartily, though at first somewhat clumsily, in the singing. After prayer, Mr. George Hatton made a statement as to the work, from which it appeared that since the 3rd of June last, 4,337 men and boys have been discharged from the House of Correction, Coldbath-fields; and of these, 2,110 accepted a card of invitation given to them as they left the prison gates, to a breakfast in Elm Street, almost opposite, the Bible being read to them during the meal, and efforts being afterwards made to induce those who had just obtained their liberty to employ it in trying to gain an honest living. The Society has a "Home" in Great Earl Street, Seven Dials, in connection with which 251 cases have been taken in hand during the past year with encouraging results. Of these, 61 persons are now at work; one has died; 56 have been sent to sea, 52 of them being boys; one has been expelled from the Home; 10 have absconded, four of these having had employment found for them; 104 have been relieved with money and clothes; 14 have had fares paid for them to send them to homes in the country; three were sent to Mr. Fegan's Home at Deptford; one was sent to the Sailors' Home; and one is now in this Home, and out of work. He also referred to the fact that these men have shown their sense of the self-denying character of these efforts for their welfare, by subscribing for and presenting to Mr. Wheatley, the Secretary, a handsomely-bound Bible costing four guineas.

(To be Continued).

TELEGRAPHIC NEWS.

London, December, 19th: A deputation of British Californians waited upon Lord Beaconsfield to-day.—His Lordship in addressing them said that the Treaty of Berlin was to secure the maintenance of peace; although there might be those who consider the carrying out of the treaty undesirable, the Signatories were determined to see it executed. Cyprus, he added, was a station not inferior to Malta.

20th: In consequence of representations made by the British Government, the Russian Government has sent instructions to withdraw the Russian Mission from Cabul.

21st: At the County Kerry election for the seat left vacant on account of the decease of the late member, the Liberal candidate has been returned by a large majority.—At the adjournment of the Roumelian Commission, Prince Dondoukoff Konakoff addressed the Russian officials, and enjoined them to support the financial administration of the Commission.—The Committee of the Stock Exchange have expelled four members of the Exchange, and suspended two others, for unfair dealings in bank shares.

St. Petersburg, 21st: The *Golos* announces the publication of correspondence from Kabul dated Oct. 15th.—This describes the cordial reception afforded to the Mission by the Amir. It states that a convention has been concluded relating to the administration of Afghanistan and, on the question of succession, recognising the existing *regime*. No offensive and defensive alliance has been agreed upon, but Russian obligations morally support the integrity and independence of Afghanistan.—When the Amir consulted with General Stolietoff concerning what reception the British Mission should receive, the latter gave an evasive answer, and stated that the simultaneous sojourn at Kabul of embassies from two countries that were almost hostile would be, at the least, inconvenient. The Amir, continues the correspondence, thereupon decided to refuse to receive the British Mission.

London, 23rd: In a leading article upon the subject of the flight of the Ameer from Cabul, the *Times* this morning says that the Ameer has virtually dethroned himself. If he afterwards should return, and submits to the British Government, his rights will possibly be respected. Should he not follow this course, another Prince must be promptly recognised.

Constantinople, 23rd: The Turkish Commissioners have been appointed for the rectification of the Greek frontier.—The Sultan has issued an Imperial irade to-day, in which he authorizes the conclusion of an arrangement relative to Bosnia and Novibazar, in accordance with the proposals of Austria.

London, 24th: A leading article in the *Standard* of this morning supports the recognition of Yakub Khan in the place of Shere Ali, if the former agrees to the rectification of frontier, the admission of British Officers, and the interruption of relations with Russia.—Captain H. R. H. the Duke of Edinburgh has been appointed Rear-Admiral.

Vienna, 24th: The *Free New Press* announces that the Sultan has authorized the settlement of the rectification of the Montenegrin frontier.—It is also announced that the Porte is discussing the raising of a new Turkish loan, under the guarantee of the European powers.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 23rd:

For Southampton.—Mr A Gardiner, Mr J C Wentzell, Mr D Christie, Mr W Ward, Mr J Coppen, Mr and Mrs Powell, and Mr Lauder.

For Brindisi.—Mr J Monteath, Mr H G Morrison, Mr C A Galton, Mr D A Sibthorpe, Mr Wm Lloyd, Capt Trevor, and Mr W Jackson.

For Venice.—Capt A Sawyer.

For Suez.—Mr H F Mathew.

PASSENGERS ARRIVED.

Per Str. *Clan Fraser*, 25th, from Liverpool:

—Capt and Mrs Morland and Infant, Mr and Mrs Jones, Revd Mr and Mrs R Jeffreys, Rev Mr C Fagan, Misses Symons, Grant, and Scott, Mr Ellis, Mr Maxwell, and Mr Cramond and Mr Wallace.

Per Str. *Cella*, 25, from Liverpool:

Rev C B Newton and Mrs. Newton, and three children, and two Misses Valentine.

Domestic Occurrences.

MARRIAGES.

PENNOCK—MYATT—December 23rd, at Bhusawal, by the Rev T. Corfield James Frederick Pennock, Foreman Loc Depart. G. I. P. Railway, to Adelaide Myatt, only daughter of the late Mr. John Myatt, of Lightwood, near Stafford, England.

KINCHELLA—KING—December 23rd, at St. Mary's Church, Poona, by the Rev. A. G. Caue, M. A, Mr Charles Edward Kinchella, Military Finance Department, to Jessie Adeline, second daughter of Mr. John O. King, Law Agent, Poona.

DEATHS.

PHILLIPS—December 17th, at Dhusa, Kathiawar, Silvanus, the son of Major A. M. Phillips, Political Assistant, Kattywar Agency, aged 1 year and 10 months.

WHITTLE—December 22nd, at the residence of her son, "The Hive," Mazagon, in her forty-ninth year, Rachel Dorinda Saloma, widow of the late Joseph Jonathan Whittle, of Dharwar.

JOYNT—December 23rd, at Surat, Herbert Edward, infant twin-son of Dr and Mrs C. Joynt.

THOMSON—December 25th, Mr. George B. Thomson of Thomson and Taylor, Chemists, aged 38 years.

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